881
also of membership in the *unati*, or chiefly class. 622
This ceremony took place in the house of the boy's 565
father and in the presence of all the members of [292]
the village. Feasting and dancing accompanied the ceremony. As in the case of girls, seclusion did not form a part of the puberty ceremony.

MARRIAGE (KOYENÓTI)

In the old days parents arranged marriages be- 584
tween their children while the children were still young. The parents of the boy would take presents to the parents of the girl. If the girl's parents accepted, they would take their girl to the house of the boy's parents and leave her there for a day or two. When the girl returned she was considered betrothed to the boy, the actual marriage taking place when the girl had reached puberty.

The betrothal ceremony, known as *koyenõne*, [567]
was rather an elaborate performance. On going to visit the girl's parents the boy's father and mother were preceded by a slave, *káuti*, who led a cow or carried a calf on his back. The slave was a messenger and was known as the *yuhokóti*. Upon arriving at the girl's house the boy's parents were greeted and asked to enter and sit down. The *yuhokóti* remained standing until he made his speech. He addressed the girl's parents saying, "*Háranziminó viarunoechá*" (I have come to arrange about your girl). The girl's father, if he agreed, then replied, "*Unati enomivé kopõ*" (All right, I shall receive you). The messenger then sat down and the parents discussed the marriage of their children. When arrangements had been completed the boy's parents left their gifts and departed.

When the girl reached puberty the wedding 585
ceremony, *koyenóti*, took place. The bride's par- 574
ents invited relatives and friends and built a special shed from "acuri" palm fronds under which the dances were performed. Much food and drink were prepared for the guests. When the guests had arrived, the bride's parents fetched the groom and his parents. When the groom arrived he said, "*Ziminóti oveá neyé*" (I have come to stay). To this the bride's father answered, "*Unati, kóyo eshági shopiné*" (Thank you, you are now my son).

The bride's father then led the groom to a ham- 585
mock on which the bride was already seated. The groom sat down beside her, their feet resting on

/33 cont./

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further ado as a relationship between seigniors and slaves, for the Guaná, although obliged to pay tribute to the Kaduveo, also received, on the other hand, gifts from them, and especially could count on the protection of their seigniors when they were in danger of being attacked by other Indians of the region. The Guaná for this reason accepted freely their dependent position, which in any case seemed advantageous to them." (1948:204-205.)

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There were even certain rules that governed the visits, faithfully obeyed by the Guaikurú guests--to take up once more that situation described by Labrador. "They visit them each year and receive the homage of their servants. When they go to their villages, they stay in each one for at most three days; either because the lack of /34/ grazing for their horses does not allow more time, or owing to a long-standing custom. A strange thing in this regard is that each Eyiguaegui captain lodges in the house of his servants, and no other Mbayá stays in this same house. They observe this practice with such punctilio that, if a Mbayá woman captain has servants other than her husband's, they separate for those days and each one lives with his own, without the slightest feeling."(41) And even in those

M [562] [622]

41. Labrador, 1910, II:267.

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cases where Guaná populations camped next to Guaikurú, as occurred, for example, in the 19th century, when a group of these Indians--probably Exoaladi--settled near the Albuquerque

/73 cont./

361 their lands and drawing them into the colônias of the fazendas.
178 The history of interethnic relations records that a large number
648 of aldeas disappeared in the past, leading their members to
[166] attach themselves to fazendas or to remain as a mobile unit,
moving from fazendas to settlements and cities, and vice versa,
128 immersed in a continuous process of detribalization. In this
chapter and in the following one we shall deal only with the
situation of the Terêna aldea population; the one that now lives
in relatively independent and stable communities, whether or
not they are under the supervision of the Serviço de Proteção
aos Índios.

361 By municípios, we can note the following: Município of
[103] Miranda: Cachoeirinha, Passarinho, Moreira, União, and
Lalima; Aquidauana Município: Bananal, Ipegue, Limão Verde,
and Aldeinha; Nioac Município: Brejão; Sidrolândia Município:
[162] Buriti; Dourados Município: Francisco Horta. Beside these 12
communities, which will be the subject of ecological char-
acterization in the present chapter, we might point out two
other communities which are totally or partially made up of
[103] Terêna Indians. One of them, São João, in the state of Mato
Grosso, and another, Araribá (Curt Nimuendajú Native Post) in
621 São Paulo. The former, São João, within the Kadiwéu reser-
162 vation was formed by introducing Terêna families into a distant
648 part of the fazenda /retiro/ on the bank of the Aquidavão River
and close to the Bodoquena mountain range, in order to insure
ownership of those lands through settlement. The latter,
Araribá aldea, occupied by Guarani Indians, in 1932 got a few
Terêna families (about 50 individuals) whose mission was to
prod the Guarani, by their example, to the agricultural work
162 of the reservation. Nevertheless, it cannot be stated that these
are the only Terêna clusters, since a relatively high percentage
of families are still scattered among the fazendas, probably
living in their colônias, mixed in with neo-Brazilian colonos.
[177] Such families, in spite of being quite disorganized--in terms
[619] of the /74/ traditonal patterns--, still continue to regard
[574]

/74 cont./

162 themselves as members of an indigenous group, as long as they
619 can identify their relatives who live in aldeas, and visit them
574 at the time of the "national holidays" of the tribe. But the
128 situation of these families, along with that of those who live in the cities, will be examined in Chapter VII, when we shall study Terêna mobility as a factor of economic integration and as a function of the assimilation process.

We shall now endeavor to give an idea of each of the 12 aldeas visited, focusing on an ecological point-of-view, while--in the next chapter--we shall analyze their socio-cultural structures.

Cachoeirinha

361 Cachoeirinha is an aldea situated three and a half leagues from the city of Miranda and eight kilometers from the neo-Brazilian settlement of Duque Estrada, a small station of the
162 Noroeste do Brasil railroad. The regional census carried out by the Serviço de Proteção aos Índios in 1954, gave that aldea 834 inhabitants. (137) And if we compare the successive

[128]
[125]

137. In a previous work we examined Cachoeirinha in greater detail, making use of demographic data gathered by us in 1957 in the field. We abstain from using them here so as not to impair the comparative analysis with the other Terêna communities, since for the latter we merely have census data up to 1954. (Cf. R. C. Oliveira, 1958 (b).